

# Funeral Sermon

AT THE

Interrment of the very Great and Noble

## CHARLES

LATE

## Earl of Southeske,

Who Died at His Castle of *Leuchars* in the  
Shire of *Fife*, upon the 9th. of *August*.  
And was Interr'd at His Burial-place near  
His House of *Kinnaird* in the Shire of  
*Angus*, upon the 4th. of *October* 1699.

By R. S. D.D.

CHRYSTOST: in x. MATTH:

*Offeramus Deo pro munere, quod pro debito tenemur reddere.*

PHILIPP. i. 23.

— *Having a desire to depart, & to be with Christ, which is far better.*

AUGUSTIN: de Civit. Dei.

*Mala Mors putanda non est, quam bona vita præcessit.*

EDINBURGH,

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CHARLES



1860 May 7

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T O

The right Honourable, truly Virtuous, and truly Noble,

M A R Y

Countess Dowager of Southeske.

MADAM,

I Know nothing can offer it self with more Advantage for Acceptance at your Hands, than what bears the Name of Him who is gone, that other part of your Self; whom it hath pleased Almighty God to Call, Sometime before you, to the Blessedness of another Life: Whose Image in Writing, or the just account of His signal Virtues, must do Him, and all Men of the like Endowments, more Honour than the most beautiful Stroaks of a skilful Pencil. Whatever Sweetness was in His Nature shining thorow every Line of His Countenance, what Sageness, what Honour, what Authority; yet to know Him better, and have a fuller scheme of the Capacities of His Soul expanded and laid open, the Philosopher \* would have found his Experiment to good purpose in Him: who thus expressed the Trial he took of a Man, Loquere ut te videam, i. e. Speak that I may See thee. Whose Words never missed to set forth a clear and wel-digested Mind. I have said but what is just of His Virtues in the short following Narrative, and I conceive all this may contribut to stir again your wonted Sorrows for the Loss of Him, against which I have often laboured to fortify you; but I hope the Grace of God with the measures of Natural Prudence you are endowed with, shall secure against the Alarm of these few Lines. And I shall

Plato

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further excuse them, on this head; because I know that a generous  
and affectionat Regret hath its own Sweetness in it, only make it Chri-  
stian and all is safe: And do His Memory so much Honour, and the  
Christian Laws so much Justice, as to imitat His Excellent Virtues,  
and add your own to them: which I will not flatter you to name:  
And, I am hopeful, you will go very near to compleat the Chain,  
which is the earnest Prayer asjewel as the humble Request of,

M A D A M,

Your most affectionat Well-wisher  
and most obedient humble Servant

R. S.

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*Christian Reader,*

Severus  
Imp.

I Set before thee what I hope thou art careful every Morning  
to take a view of, that the August *Roman* may not out-do  
the serious *Christian*: who caused make his Coffin and set it by  
him, to mind him of his End and *Exit* out of the World, which  
the Business of our Life is but too ready to make us forget. I  
only add this, That none of the Advantages of this World can  
secure thee against it: else neither *That* nor *This* Great Man had  
died. Farewel.

J O B



## J O B xxx. 23.

*For I know that Thou wilt bring me to Death, and to the House appointed for all Living.*

**T**H E S E Words exhibit and set forth to us a Truth carefully to be Remembered and seriously Pondered, as by all the Individuals of Mankind, so by every particular Person in this Great and Noble Audience; as containing a *Mene Tekel* and irreversible Sentence of our being necessarily and inevitably separated from all the Kingdoms of the World and the Glory thereof. They are spoken to us by the Excellent *Job*; as bottomed upon a two-fold Certainty.

1. The Infallible Foresight of his own particular Fate, *For I know Thou wilt bring me to Death.* Words obliging us to a Serious Pause, and a very Inquisitive Recollection. What a *Me* is this? and by whom are these Words uttered? Not by one of the Common Rout of Mankind at a venture; whose Pretensions commonly are but very small to the Indulgences and Dispensations of Heaven; but by a great and singular Friend of the most High, Characterised by Him in the first Chapter of this Book of *Job*, and 8th Verse, in these Words spoken to the most exact Check and inveterate Destroyer of Mankind, the Devil: *Hast thou considered My Servant Job, that there is none like him in the Earth, a perfect and an upright Man, one that feareth God and sheweth evil?* And in the view and prospect of Death, what Favour, think we, might he justly have expected? was *Enoch* translated and did not see Death? had *Elijah* a fiery Chariot to carry him to the Regions of Blessedness? and might not *Job* have look-  
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ed for some extraordinary way of being brought into the same Courts? Nay; but *I know Thou wilt bring me to Death.* And since he hath said so, let us make ready for it, the more wretched Sinners of Mankind. But,

2. These Words are uttered not only upon the Foresight of his own particular Fate, but upon the Inevitable Destiny and Fate of all Mankind: And therefore doth he, here, term Death (which is a Metonymie of the Effect for the Cause) *the House appointed for all Living.* The blessed Apostle expresseth it thus, *1 Cor. 15.*

22. *In Adam all die,* speaking of the Great Argument of the Resurrection, Perfected and truly Instructed by the Death and Resurrection of the *Blessed Jesus.* And when Men, that are Vain upon the Antiquity of their Pedegree and Extract, begin to Enumerat their Ancestors; It's to tell the World that so many more Mortals lived once upon the Earth: And though never so Great, and never so Wise, though never so Rich, and never so Potent, yet behoved they to yeild to the Common Fate of Mankind. And with one of them, very lively to express their Conviction in that Matter, who upon the Death of a Dear Child, and the surprising Advertisement given of it, made no other Account of it than this, *Scio me genuisse mortalem:* I know I did beget a Mortal. To which we shall only add the *Statutum est* Heb. 9. 27. *It is appointed for Men once to Die.* Or, if we need to say further upon that Point, let the Experience of all Ages, and our own daily Experience end the Inquiry.

And now, how deeply is it to be regreted, that however Death be the most familiar Comerad of Humane Life, yet of all Others it is least Acquainted with it! Though he that bears the Passing Bell in any tolerable Populous Place, as he opens the Morning, so he shuts up the Evening with it: Besides the Noise of his Fatal Monitor at the Common Funeral Hours and Appoint-

pointments, and more Plentifully in these Times, wherein God hath shewed his Anger against Us, by breaking the Staff of Bread, and with it the Common Stock of Health, and gives Death so frequently in all the Streets of our Cities, and in the High Ways of the Countrey. Or doth either the Urgency of our Affairs, or the duty we owe to our friends settle us in any Society, seldom, or never do we dismiss or part from one another without some Notice or Memorial of Death given from the Fate of our Friends or Neighbours. Or take we History in our hand, whether Sacred or Prophane, and scarce have we Celebrated the Birth, and but a little Traced the Life, when we are surpris'd with the Death of the greatest Hero's in the World. How Familiar is Death made to us Day by Day in the common Occurrents of our Life? and yet how little are we acquainted with the Shibboleth and Language of it, or with the Work of the Grave? For,

1. So little Impression doth it make upon the Minds of Men, to Day they are in the House of Mourning, and either are, or or ought to be deeply Affected with the Stupendous Changes that Death maketh upon the Persons and Families of their Friends, and to Morrow, their Discourses are as much Larded as ever, with Foolish and Prophane, Nauseating, and truly defileing Jest and Entertainments. Others are proud of having a *Roman Spirit* ascribed to them, and therefore talk of Death with as much Superciliousness and Indifferency, as these *Sadducees* against whom the Holy Apostle reasons in the forcited *1 Cor. 15. 32.* And of whom the Holy Prophet *Esay* taketh notice in his days, *Isai. 22. 13.* the common Jargon of whose Communications was, *Let us eat, drink, and be merry, for to morrow we must die.* *Plutar.*

Let *Epaminondas* his Fortitude have all the Praise that the *Grecian* Ethicks did then deserve, who being wounded at the Battle of *Mantineia* with a Dart or Spear, the feathered end of which being

being broke off stuck in his Body; and being told that so soon as it were plucked out, he behoved to die; took no other notice of the direful Advertisement, than to ask first, if his Shield were Safe, and next if his Army was Victorious; and being answered to both in the affirmative, thought then fit to tell his Friends, that he had lived long enough since he died unvanquished, and then bid pluck out the Dart, and with it breathed out his last. But forgive me to prefer the digested Seriousness of the wise *Solomon*, *Eccles. 12.* who understood the Consequents and weighed the Work of Death in a deeper Recollection of Mind, and therefore thought fit to pen a whole serious Chapter upon the different steps of its Approach though in a Natural way: And the more ponderous account that *Job's* Friend makes of it *Job 18. 14.* when he calls it *the King of Terrors*. How great a Stranger and yet how familiar soever a Comrad it be found to the most of Men, how little soever they seem to understand the Language of Death and the Work of the Grave, so little impression doth it take upon the Minds of Men.

II. So little Change doth it work upon their Lives, they are all False and Treacherous, they are all Proud and Vain, they are all Unjust and Unrighteous, they are all Intemperat and Unclean, they are all much sunk in Dotage upon the World, they are all much Strangers to the things of another Life, as ever. This is too too obvious in the Practice of many Profligats, who in the time of their witnessing the Severity of Justice upon the Persons, if not of their Accomplices yet of their Neighbours and Acquainrances, can have the Hardiness, or rather Stupidity, to perpetrat the very Crimes for which they die. So Picking and Stealing are commonly enough to be found at the Executions of Theeves and Robbers: Or at the out-breaking of accidental Fires, when the Lives and Goods of some are consumed in

in Merciless Flames, the Hellish Hands of others are busied in carrying away what remains. And when these Wicked and Ungodly Men, Men Cruel and Unjust, come themselves within View of Death, seldom do we find them inclined to restore what they have unjustly taken. How great Strangers must these needs be to the right Improvement of the Approaches of Death, or to the Work of the Grave, made Plainly evident in our two former Condescendences, however familiar Death be made to them in the common Occurrents of their Lives? *O Tempora! O Mores!* And thence it is that,

III. When they come to die, they are either shaken with Fears, or sunk in Confusion of Mind, and no wonder, for Death to them is the Executioner of a double Sentence, at once striking off their Present *Beings* and their future Hopes. Their Life hath been bad, and their Conscience is no better. GOD is at Enmity with them, and the Pit must needs stand open for them. Thence come Horrors and deep Concussions of Mind, the exact Reverse of Saint Paul his Prospect of Death, *Philipp. 1. 21. To me to live is Christ, and to die is Gain.* But their Life being but a total Alienation from the Life of Christ, their Death must necessarily lead them to these Fears and Confusions, we speak of: For, a Wounded Spirit who can bear? And it was an excellent Observation of *Tacitus* upon the Horrors that *Tiberius* the Emperor professed he dayly endured for his Bloody Cruelty, *Tandem* (said he) *Facinora & Flagitia in Supplicium vertuntur.*

At length Mens Sins become their Punishments, Witnessing how little these Men have been acquainted with Death, or busied about the Work of the Grave.

May we ask, What can make Men Serious? It seems, nothing from without them can: Should Almighty God order a Dreadful Spectre, in all the Formidable Shapes, in which we can fan-



cy or represent Death, to hang about a Mans Body from his Cradle to his Grave; at least, from his Riper Years, when he becometh capable of Rational and Solid Fear: We may presume, after a short times Familiarity, it should become but like the common Scar-Crow, which is set up to fright Birds from the early or tender Seed, which in a little sit down upon it without Fear.

This hath been the common Disease of Mankind from the beginning of the World to this day. Hence was it, that by all the terrible Appearances that GOD made in his *Theocracy*, and immediat Government he took over the *Jews*, they were not frightened unto their Duty, or at least kept in it for any considerable time. So was it with all the Miracles that the Blessed *Jesus* did in his *Theophania*, or Divine Appearance amongst Men: Notwithstanding of all which, His very Disciples and Apostles were not inviolably knit to him, or the Work which he came to do in the World. You know that one betrayed, another denied, and all forsook him upon the first Approach of a Tryal; but the Truth is, these were Men not yet arrived at these Measures of Grace and Divine Illumination they attained to at the Descent of the Holy Ghost upon them, after the Resurrection of our Lord; so that nothing from without is like to work upon the Spirits of Men. How just is that Answer, which *Abraham* gave to *Dives*? *Luk. 15. 29.* When he was asking of him, that he would send one from the Dead to his five Brethren upon the Earth, who were in hazard of coming to the same Place of Torment: *They have Moses and the Prophets,* (said he) *let them hear them.* But (replied the rich Glutton) *if one went unto them from the Dead, they will repent.* To which again was made that most Righteous Return, *If they hear not Moses and the Pro-*



*Prophets, neither will they be perswaded, though one rose from the Dead.*

So that nothing from without us is like to make Men Serious. All the Funeral Parads on Earth, all the Paleness that sits upon the Faces of our dead Friends, and all the Solitude it leaves upon their Families, serve but a little to amuse the Minds of Natural Men, and, ere we are aware, the Impressions are gone. But a right and Habitual Seriousness is the Effect of a great deal more Recollection than the Generality of Men alloweth themselves; and of a great deal more Application to Almighty God, than is ordinarily found with them. Thence indeed comes the Work of God upon the Heart: And except you think you cannot learn, *except you ask, you cannot receive: Except you seek, you cannot find: Except you knock, it cannot be opened to you.*

And were I able to awaken you out of your Securities, and quicken your Meditations, and set you forward in your Applications to Almighty God, by suggesting to you any such Rousing Considerations as this Subject may afford us, I have my End, and you have yours (I hope) in coming to this Audience. There be therefore these two Serious Thoughts I would have you to weigh with me, in order to this End, and as arising genuinely enough from this important Subject.

I. Death maketh a total and final Separation betwixt us and all our Temporal Enjoyments, as

*First*, From all the Stations in which we are placed. Indeed, by the way, it is by different Stations and due Subordinations, that the Societies in Heaven and Earth are governed: And if any pretend by another Method to subsist, it is Heteroclit and Singular, and must necessarily terminat in the deepest Confusions. But let us reflect, all the Beauty of Order, and all the Measures of a true and Temporal Felicity upon these Stations

of Men, and the Peaceful Effects of them throughout the World: Yet, as to the Men themselves, it is perhaps fit enough to tell them, at least to bring them to Remembrance at all Occasions of this Nature, that they must drop from their Benches, and, as the Holy *Psalmist* speaking of the Highest of them, *Psal.* lxxxii. v. 6, 7. *I have said, Ye are Gods: And all of you the Sons of the most High, but ye shall die like Men, and fall like one of the Princes.* And since it is so, behave your selves as these that live in a continual Prospect of Death, and not as such who have nothing but Worldly Projects before their Eyes. Pray, do not either desire these Stations, while you have them not; nor cajol your selves in them, while you have them, merely upon these following Heads, with Worldly and Carnal Men, as

1. To Deck your selves with Plumes of Glory to be admired of your Fellow Creatures. Thus do the Vain affect the Heights of the World, and whom in this place, I shall only call to Mind of that Advertisment of our Blessed Lord and Saviour, *Matth.* vi. v. 2. Given with Respect unto the right Distribution of Charity, *When thou doest thine Alms, do not sound a Trumpet before thee, as the Hypocrites do in the Synagogues, and in the Streets, that they may have Glory of Men. Verily, I say unto you, they have their Reward.* And no other, indeed, can I promise them in another World. But, upon the contrary, when they are by Death, which hasteth upon them, stript of all their Plumes of Glory, and covered with the Beggars Mantle of common Grasse, they shall be brought to the Blush before the Throne of God, (where they have nothing to cover the Vileness and Nakedness of their Crimes and Faults) and from thence to the lowest and loathsome Pit of Miseries. Neither,

2. Use these your Stations *Majori fastu incedere*, to step with a loftier paw, or to exercise an higher hand over the same thy fel-

fellow Creatures: For so do the Proud affect their Stations. But remember, Thou must ly by the side of him, whom sometime thou thought unworthy to stand before thee. And therefore Walk softly, and Speak with an humble Voice, and remember the Regions of endless Darknes, and the Place of remediless Torments, for the Vain and the Proud are there. And,

3. Use not your Stations to this purpose, to act Revenge upon thine Enemy; by so doing thou may prompt Revenge in him to thine own Dishonour, if he chance to Survive thee, to set his Foot with Indignation upon thy Breast, while thou lyest upon thy Back in the Dust, and so may bring him with thy self into the very same place of Torment. Nor,

4. Use your Stations for no other end, than to enhance a Naboth's Vineyard, or a poor Man's Ewe-lamb. Thy Possessions shall not avail thee, when for an inch of the Earth thou finds thou hast lost a span of Heaven; even all the Regions of Blessedness. Nor shall thy Pleasures relish with thee in the midst of these Flames thy Lusts have kindled upon thee. Remember how narrow thy Lodgings are in the Grave, and how scant thy Provisions are among the Damned.

This is the first serious Thought I have offered thee, That Death shall make a total and final Separation betwixt us and all our temporal Enjoyments. As from all the Stations in which we are placed, so

II. From all the Natural Endowments in Body or Mind, with which we are blessed. I speak of these as they consist in conjunction with one another in this perishing and imperfect Life. For after Death the Souls of the Blessed shall be infinitely better endued, when brought nearer unto God, and in fellowship with the Spirits of just Men made perfect. Here we see but in part, and know but in part; but there

but there we shall see as we are seen, and know as we are known. So after the Resurrection, our Bodies shall have infinitely more perfect powers, 1 Cor. xv. 42. Sown in Corruption, raised in Incorruption; Sown in Weakness, raised in Power? Sown a Natural, raised a Spiritual body.

Only here as the powers of the body and faculty of the Soul exist in Conjunction with one another in this perishing and imperfect state, at least in so far as they act upon temporal beings and objects, they are quite broken off and cut short, for which reason in like manner ( as I have already said ) we are to take special care not to use them to unrighteous ends.

In the body, is it strength? Use it not to Oppress, but to rescue and defend the Weak, as *Moses* would have done ( *Exod. ii. 13.* ) betwixt the two contending *Israelites*. Because *Solomon's* evil days haste upon thee. *Eccles. xii. 3. When the keepers of the house shall tremble and the strong Men shall bow themselves.*

Is it Nimbleness and Agility? Use it not to be swift to shed innocent blood, & to execute evil offices with wicked Men, but to be quick in the measures of thy duty to God, thy Neighbour and thy Self. *I will run the way of thy Commandments* ( *Psalmist* ) *when thou hast enlarged my Heart.* Because the same evil days come, when the Almond Tree shall flourish and the Grasshopper shall become a burden: And in the withered stalk of Old Age, thy joynts shall deny their Offices.

Is it Beauty? Use not this as a snare to thy own or thy neighbours Soul, to become a Trap in the hand of the unclean Spirit; but further to set off the virtues of the mind, as an Emerald in pure Gold, or, as *Solomon* terms Words fitly spoken, *Prov. xxv. 11. As Apples of Gold in Pictures of Silver.* Because these evil days also come upon thee, when these that look out at the Windows wax dim. The most sparkling Eyes shall become

come Dull and Lifeless: They shall move no more in the Head, or entice into the works of Darknes, but in a little their Imperial Seat shall become the Windows of a Lizard, or a loathsome Toad. Such is the End and *Exit* that all the powers of the Body do make at Death, and in the house of the Grave.

So likewise it is with all the natural endowments of the Mind as existing in Conjunction with the Body, as I have already said, and as acting upon temporal Beings and Objects. Profound searches and nimble Wit and Facetious Humour, and all evanish, *Psal. cxlvi. v. 4. When his Breath goeth out, and he returneth to his Dust, in that very day his Thoughts perish.* So,

III. It is with all the great Acts and Conquests of a Mans Life. We have heard of the House which *Solomon* built, *1 King. 10. v. 4, 5.* And of the Ascent by which he went up to the House of God admired by the Southern Queen; for the Temple it was ordered by a Greater Architect. We have heard of the great *Babel* which *Nebuchadnezzar* built, and of the Tower and Cities of *Nimrod*: Of the Conquests of *Alexander*, and of the great Atchievements of all, both *Roman* Emperors and Hero's. And whatever may be the fullest Extent of Mens Acquests, or the most beautiful Ornaments of their Habitations, from all these doth Death make a total and final Separation, even from all the Enjoyments of this Life. And which is yet of far greater Importance.

The Second Serious Thought which I offer to you, That they are concluded under an Irreversible State, and Condition of Felicity or Misery in another World. As the Tree fallth, so it lyeth, and as Death leaveth, so Judgment findeth.

This is the Import of all that Doctrine, which our Blessed Lord & Saviour delivered, when he was in the World, and of all these Parables, by which he represented the State of another Life: As



in that of the *Sheep and the Goats*, *Mat. 25*. How plain are the Words? And he said to these upon his Right Hand, *Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*. Again to those upon the left Hand; *Depart from Me ye Cursed, into Everlasting Fire, prepared for the Devil and his Angels*. And in the Conclusion of all, *and these went into Everlast Punishment, but the Righteous into Life Eternal*. So in that Parable of *Dives and Lazarus*, *Luk 15*. There is made mention of a great Gulf betwixt the two, and declared to be Impassible, so that the one cannot come to the other. Pray, for what is all this? but to tell us of an Irreversible State, as of Bless and Glory to the One, so of Misery and Sorrow to the Other, and that without End or Period.

And as this was the Doctrine of the Blessed Jesus, so of all his Servants the Apostles in their time, and under the Trust put in to their Hands. *Rom: 2. 6. Who will render to every Man according to his Works*; and so forward in the 7, 8, 9, 10, Verses. *To them who by patient Continuance in Well-doing, seek for Glory and Honour and Immortality, Eternal Life: But unto them that are Contentious and do not obey the Truth, but obey Unrighteousness; Indignation and Wrath, Tribulation and Anguish upon every Soul of Man that doth Evil, of the Jew first, and also of the Gentile: But Glory, Honour and Peace, &c.*

And now if it be so, whence hath arisen the new Doctrine of some of our late Discanters upon the State of another Life, who quite Annihilat the Punishments of the Wicked, to the great Encouragement and Increase of Atheism and Irreligion? Nay, though there were no revealed Religion owned amongst Men, (as these New and Dark Tapers would have it, who take the Boldness to set themselves in the Light of the Sun) which is a Supposition so contrary to all the Motives of Credibility, the

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History of our Saviours Life, Death, Resurrection and Doctrine doth give us, the plain Analogy and Proportion betwixt Him and all the Types and Prophecies, which have been concerning him throwout the whole *Jewish* Dispensation, the Confession of Enemies both *Jews* and *Heathens*, and the Acknowledgment of Devils themselves; That a Man may aswell deny every thing that he hath not seen, though never so convincingly instructed: Which were a Practice so absurd, that the whole Learned World should run to his Condemnation. Far less ground of Certainty do Men acquiesce in and rest upon in other Matters which concern not Religion. No Body denies a *Hector* and an *Achilles*, a *Pompey* and an *Alexander*: And it is much they deny not a *Julius Caesar*, because an *Augustus* is made mention of in the *New Testament*. But I say, supposing all this, (only *absit Blasphemia*) yet if we own the Being of a God; which none amongst all the new sprung spawn of *Deists* or *Demi-Atheists* hath yet denied, then we must own Him, among all the rest of His excellent Attributes, to be purely Just and Righteous. But how shall He be so, if He have not reserved Rewards and Punishments for another Life? while in this we see prosperous Villany set before our Eyes throughout all the Ages of the World, and the most excellent Virtues groaning under the heaviest Oppressions: So that we may easily stumble upon the stumbling Block of the holy Prophet *Psa. 73. passim* throughout the same. *I was envious at the Foolish when I saw the Prosperity of the Wicked. They have no Bands in their Death, neither are they in trouble as other Men.* And further is he led unto the very brink of Atheism? *In vain have I cleansed my Heart and washed my hands in Innocency; for I am Plagued and Chastened every Morning.* But immediately he pulls in the Reins, and gives himself the Check from the 15. *Verf.* and downward. *When I sought to know this, it was too Painful for me.*

Until I went into the Sanctuary of God, then understood I their end. And so furth. But in the 24 Vers. Thou shalt guide me with thy Counsel, and afterward receive me to Glory And in the 27 Vers. Lo, they that are far from Thee, shall Perish. They, that is, All they: An Indefinite being equivalent to an Universal. And since not all of them Perish, but some of them Prosper in this Life, we must necessarily conclude, that Punishments are reserved for them in an other.

Except you say in the next place with the fore-mentioned Deists and Disciples of *Epicurus*, that Almighty God exerciseth no Providence, nor regardeth what is done upon the Earth. If so; what account shall we make of the Misgivings of the best laid Designs and Projects amongst Men, and the success of those things, that having less Counsel and Contrivance in them, pass commonly under the Name of Accidents? What Accounts can we make of many Instances in Prophane History? If these dissingenuous Creatures will not admit Sacred History to the benefit of Common Credit and Repute, least they read their own Condemnation in the midst of it? What Account can we make of the disappointment of *Brennus* and the *Gauls* in their designed surprize of the Capitol of *Rome* by the keckling of the Geese in *Juno's* Temple? What Account can we make of *Sardanapalus* his burning himself with his own Women in a Pile of Wood, who loved so much to live in the Flames of his Lusts? What Account shall we make of *St. Augustin* his Digression, (which he thought not of) in a Sermon against the *Manichees*, by which *Firmus* a *Manichee* was happily Converted? What shall we make at another time of his mistaking his Way, by which he escaped the bloody Hands of the *Donatists* who lay in wait for him?

Or, if they will carry any regard only to the History of the *Old Testament* so anciently and closely asserted by the then Learned

ned and most Celebrated Nation of the *Jews*, and so firmly adhered to till this very Day : And what a Providence do you think was the saving of *Moses* in the Ark of Bulrushes ? *Exod. ii.* And what a Providence that *Pharaoh's* Daughter should own and inhaunse him ? and what a Providence that his Mother was allowed to Nurse him ? and what a Providence that he should refuse, when he came to riper Years, to be called the Son of *Pharaoh's* Daughter, that he might step up to a far more Glorious Trust, thorow a Thicket of interwoven Dangers and Contradictions, to be the Deliverer of the People of God ? What a Providence was it that *Joseph* was sold into *Egypt*, and by the way of a Prison was sent to *Pharaoh's* Court, for the safety of these very Brethren that sold him ? Nay, what a Providence, that *David* escaped out of the City of *Keilah*, where he thought himself so secure ; when afterwards he was made to understand the *Keilites* would certainly have delivered him up ? Or if these be interpreted Accidents still, and this be all the account that can be made of the singular Providences, which every considering Person is able to find out in the Tract of his own Life. Let us again mind these *Atheists* in Masquerad of the essential and inseparable Attributes of that God whom they still own in His *Beeing*. If that God be Omniscient and infinitely Wise, (which they must agree to) He must needs see all the wicked Actions of ungodly Men. And then if He be also Just as He is Wise, He must also necessarily Punish them, or then acquiesce in a very great Disorder in the Oeconomy of that World which He made.

But not to trouble the World more with that Sect of Men ; let us only bid them reflect upon the Quiet of their own Minds, when they do that which is Good : And the Resentments of a natural Conscience upon perpetrated Wickedness. And remember

der who said,

— *Hic murus abeneus esto*

*Nil conscire sibi* —

And again

*Integer vita scelerisque purus*

*Nam eget Mauri jaculis nec arcu &c.* Horat.

But, if otherways

— *Cur hos.*

*Evasisse putes quos diri conscia facti*

*Mens habet attonitos* — &c. *Inven*

Nay these bitter Resentments of a Natural Conscience, are but the Fore-runners of that Worme that never dieth in the Regions of the Damned. And indeed, as we have already said, they pass into an irreverfible and Irremediable State of Misery. And if so,

In the next place, To what purpose are all the Soul Masses that are offered up in the Church of Rome for such as pass into the State of the Dead, to shorten or totally to remove their Sorrows; And that according to the offerings of Charity, that are made for them, at least Sums of Money, which are cast into the Treasury of the Church? If our Saviour had meant any such State of Life from which Redemption could have been so Purchased, how should *Dives* have been concluded under this irreverfible Condition, while he left such vast Substance behind him, which might have been happily employed to so good purpose? But *Abram* insinuates no such thing in his Answers to *Dives* in the fore-cited Parable.

And now, *Christians*, if these things be True, as I think, there is enough said to evince the Truth of them; That Death makes a total and final Separation betwixt us and all the Enjoyments of this World, and concludes us under an irreverfible State and

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Condition in an other Life: How serious ought we to be improving the Advertisment my Text gives us? It is the Custom of Children only to throw away Pearls for Peeble-stones, and real Gold for the more glistering Counterfeit; but Wise Men part with the lesser always for the greater Advantages. And what Comparison is there betwixt Time and Eternity: betwixt the pleasures of Sin, that last but for a Season, and the never ending Joyes & Felicities of another Life? Nay, betwixt the Lusts and Passions, that really toss Men amidst the Diseases they bring upon their Bodies, and the resentments they break up in their Minds and Spirits, and these equal and continual Satisfaction of the Blessed in the presence of God, and the Societies of just Men made Perfect?

And to this blessed State and Condition, we are hopeful, our truly Great, our truly Noble, our truly Virtuous Friend is gone: Whose Dust lyeth now before us, to be returned to that Dust of the Earth out of which it was taken. Nor do I say this out of any Complement to His Friends and Memory; but from very considerable Evidences and Grounds of Charity. And therefore shall I presume to set before you, for your Christian Imitation, some of these excellent Virtues which did most luculently shine forth in his Life: And by which, there was a considerable Obedience given to some of the most important of the Gospel Precepts. And this I take to be the chief Design of Funeral Discourses upon our dead Friends; to make their *Light so shine before Men, that others seeing their Good Works* ( at least hearing of them ) *may Glorify their Father which is in Heaven.* We find the Virtues of *Dorcas* much talked of, and the Product of her Handy-labour exhibited to her Praise in the sight of the Apostle, who was allowed to raise her from the Dead.

The first two I shall make mention of, are coupled together by



our Blessed Lord and Saviour in the Eleventh Chap. of St. *Matt.* Gospel Verse 24. In a grand Lesson he offers unto, and enjoyns upon his Disciples; It is in these Words, *Learn of me, for I am meek and lowly in Heart.* And sufficiently to understand the Value of these Graces, it will be fit to mention another Scripture *Isa: 57. 15. Thus saith the high and lofty One that inhabiteth Eternity, whose Name is Holy, I dwell in the High and Holy Place; with him also that is of a Contrit and Humble Spirit, to revive the Spirit of the Humble, and to revive the Heart of the Contrit Ones.* Where it is obviously observable, That these Virtues so qualify the Soul as to make it a Habitation for God, and do make up a considerable part of the Image of *Christ*. Nor do I say that these alone can qualify Us for an Union with God; but that they are two of the most considerable Virtues, in the exercise of which we may hope to attain to the Blessedness of another World.

For the *Meekness* of our Great and Noble Friend, it was such as that seldom he was found to be Angry. For my self I have heard his Ears provok'd, but never saw his Countenance changed. And if we take in the Holy St. *Augustin* his Description of the Meek, which is in these Words ( Commenting upon our Saviours Sermon upon the Mount ) *mites qui cedunt Improbis & non resistunt in malo.* He knew to bear evil Offices done him in the World with as equal a Mind as any amongst Men: Nor did he take pleasure to render Evil for Evil, but rather in the Meekness of his Spirit to overcome Evil with Good. And without either Fondness or Hyperbole, I may adventure to say that, if he came not up to the Meekness of *Moses* in the exercise of this Virtue, he was one of the meekest Men of all the Societies where he happened to be found.

For his *Humility* it was as Signal as it was Singular. He ever shun-



shunned all pompous Appearances and proud Competitions. He was affable and easy in his Conversation, even with these of inferior Quality, and yet with his Equals setting forth a Greatness suitable to his Birth, attended with all the possibly attainable Effects that his Noble and Generous Education at Foreign Courts could have been expected to produce. For his Table it was ever opulent and honest, and upon all solemn and singular Occasions, second to none amongst his Peers; but nothing Vain or favouring of Ostentation. In his Apparel, though he never wanted by him the richest and finest, yet he looked upon himself as Great in the Virtue of his Country, as in the Product of the *Indies*, and truly he was so. Whatsoever he had to boast beyond his Neighbours, in considerable acquired Parts, he had no itch to shew them, but industriously kept them up, except when the common Benefit of others did require it. Nor were his Attainments only in that which we call the *Gentile-Learning*, especially the *Classick Authors*, whereof a Copy is extant in his Library, than which there can be none found finer in the Nation; but in other Sciences, that are of greater Use, and require closer and more serious Application. And I have been witness to his modest and bashful Concealing of them, when he had good opportunity to set them forth to his Praise, making good that Description *St. Bernard* gives of Humility, *Gloriari non solet, contendere non consuevit*, it doth not Boast, it useth not to Wrangle.

The next Virtue that shined in him, was his remarkable Justice, in observance of that great Gospel Precept. *Matth. 7. 12. All things whatsoever ye would that Men should do to you, do you even so to them: For this is the Law and the Prophets.* This Virtue did he practise to a great Pitch, in all the Transactions of his greater Affairs, and in lesser Concerns in his State and Family; still  
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Allowing, Approving, and Commending, upon all Occasions, all Actions of that Nature. And was frequently heard to say that, however unjust any were to him, he would be just to all the World. And in some time his Singular Justice, in most Signal Acts of it, may be made appear.

To these add his Eminent Charity and Bounty to all that were in want, so necessary a Virtue in these pinching times, and that likewise in obedience to a very great Gospel Precept. *Heb. 13. 16. To do Good and Communicat forget not, for with such Sacrifices God is well pleased.* This is a Virtue that admits not of such publick Evidences, because we are forbid to sound a Trumpet before it. And that is indeed the great difference betwixt true Charity and vain Ostentation. Only this I can say, as upon certain Knowledge, that sometimes I have been called to find out fit objects for his Charitable Distributions.

Now here is a short Catalogue of some of the most Excellent Christian Virtues, which very eminently dwelt in him. And might we stay longer upon this to lighten the Morality of his Life, we might call in as Auxiliaries the Cardinal Moral Virtues, admired, practised and recommended by the Ancients, as founded upon the Light of Nature. One of these is already touched, to wit, Justice; the other three are Prudence, Temperance and Fortitude of Mind.

Of the first of these he was Blessed with very large Measures. And if we speak the Language of the Moralists *nullum Numen abest, si sit prudentia.*

For his Temperance in eating, he could shew himself Sober in the midst of great Abundance. For the other part of it in Liquors; many times have I heard him remonstrat against the use of them betwixt Meals: And if at any time the corrupt Customs of the Age did impose upon his Gentle and condescending Spirit,

rit, he bore both the Trouble and Resentment of it to a Christian Measure.

For that of Fortitude of Mind, which is indeed the Stay and Anchor of all the rest, he was a *Phoenix* for it; which cannot mis to be attested by all that had the Honour to converse with him. Never a more equal and immovable Temper of Spirit found ordinarily amongst Men upon the Earth. You ever found him, where you left him, and what he was, he was unto the End.

So that Relative to all these, both Christian & Moral Virtues, he seemed to inhaunce that Precept of the Blessed Apostle. *1 Cor. xv. 58. Be Stedfast and Immoveable.*

Signal Evidences of this Fortitude of Mind did appear to a Wonder in the sight of many Witnesses at his Death, his Noble and Honourable Friends whom he had called to the *Christian Office* of attending him at that Season. There did he seem so far to Triumph over Death, that the ordinar Temper of his Mind suffered no imaginable Change; speaking with all the Deliberation and Digestedness, a very little time before his Death, as he used to do in the time of his Health; with all Demonstration of Kindness, taking by the Hand all that were about him committing them to God; Pardoning and praying for all his Enemies; and heartily Blessing his Hopeful Son.

One Passage did very much instruct the *Christian* Magnanimity, als welas Moral Fortitude of his Mind; when the Surprize of a very excuseable Passion made his Dearest and truly Noble Comfort break out in some kind & deep Resentments at her Thoughts of his parting from the World: He thus expressed himself as with a Challenge, *Why! should not I resign my Soul unto God at His pleasure?* All the Greatness and Wealth, and numerous Circumstances of Temporal Felicity were not so much as in his View. The serious-

ness of his Devotions, as well as the Fortitude of his Mind, left no place for such low and mean Thoughts. To this add a singular Instance of that orderly and digested Regard, which he payed to God all that Night over, before it pleased God to call him out of this Mortal Life. As oft as Prayers were offered for him, ( the returns of which were very frequent ) and that most Just and Righteous Conclusion of our Requests ( in the Words of our Blessed Lord and Saviours form of Prayer, which rectifies all our undigested Thoughts ) sounded in his Ears, he pulled off the thin Covering of his Head ( with which he was abundantly discovered when it was upon him ) and with the profoundest Devotion joyned in the Petitions thereof.

Here is a Chain of Virtues, ( made mention of before you ) hanging about this Great and Noble *Personage*. Virtues have always their proper Lustre where ever they are to be found; but set forth a greater deal of Beauty and Glory, when made Conspicuous by so high a Station, like *Pallas* or *Minerva* sitting upon a Triumphal Arch, and commanding the profoundest Regard from all their Votaries, passing by them upon the common Level of the Earth. O ! What Obligations ly upon Great Men to be Virtuous, provocking to Imitation the Multitudes of such as stand upon a lower Ground, considerably reforming the World, & putting common Debauchry & Dissolutness of Life to the Blush: And, by so doing, greatly advancing the Kingdom of God.

But, to live this Digression, I say here is a Chain of Virtues, *Meekness* and *Humility*, Twins of *Paradise*, fit for the Fellowship of *Jesus*, and meet to enter into the Societies of the Blessed; without which, they cannot abide in these Regions of true Felicity, more than *Lucifer* in Heaven, or *Adam* in the Garden of *Eden*. *Justice* & *Charity* are two profitable Hand-maids of Human Society, Ministering to the present Exigences of his lower World ; with-

without which neither could the Poor Subsist, nor the Rich be Happy. Again, here are *Prudence*, *Fortitude*, and *Temperance*. The Philosophers have left us little to say of these, only they Treat them likewise with respect to this Life, and the constituting and carrying on of a Temporal Happiness and *summum bonum* under the Sun. But in the other World, our *Prudence* shall be swallowed up of a perfected *Wisdom*, whereof it is but a Spice or Syre: *Fortitude* shall lose it self in a fearless and inconcusible State: And *Temperance* shall surrender its Dominion to a total Exemption from the use of the Creature. To all these add *Pure and Holy Devotion*, and this is a lasting Tribut payable to our Great Lord and Maker, as in this World, so in that which is to come.

And now, with this *Climax* or Chain of Virtues, in their different Positions and Gradations, in their proper Exercises and Operations, did our Great and Noble Friend and Fellow Christian shew himself forth in the World: Having them so close hanging about him, and knit unto him, that so long as he was capable of Communion with Us, and the common Union of Soul and Body was allowed to subsist, they shined forth with a Meridian Brightness. Only the last of these (as most becoming his Business of appearing before God) seemed in the last place totally to possess his Soul, and to shew forth a great work of God upon his Heart, making him to breath forth a total Abnegation and cheerful Dereliction of all the enjoyments of this Life.

And in this manner did he spend his Time in the approaches of Death, as he had done for a considerable time before, having, also received the Holy *Eucharist* from the Hand of one who was Worthy, and had right to Celebrate and Administer it. Thus did he in the strength of a firm Mind, and in the returns of continual Devotions wait for the coming of his Lord, uttering these



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these Words, and never any after them; *Into thy Hands, O Lord I recommend my Spirit.*

Thus, this Noble and Excellent *Personage*, with this upright *Job*. ( whose *Patience* in a most lively manner he transcribed, as in the course of his Life, where he wanted not singular enough trials, so most Eminently in his last Fatal Sickness ) was brought unto Death and to the House Appointed for all Living.

What was Great and Noble about Him, either in the Extract or Alliances of his Family ( where there wants no Ground enough to Celebrate his Greatness ) we cannot so much consider the Subject of a Funeral, as the work of a Pencil. And therefore recommends you to his Escutcheon, where you will find the Ensigns Armorial of the Noblest and Greatest Families of this Nation.

Or, if there were any Faults or Failings in his Life, ( *what Man liueth and sinneth not?* ) that is as little my Business. What I have already said of Him, seems to speak Him more than a *Penitent* even a *Favorite* of Heaven, and yet boasting of no Attainments; but in the wonted Humility of his Soul, throwing himself intirely upon the Merits of the Blessed *Jesus*, the only true and solid Plea of the best of *Christians*. And here we shall leave Him, where we hope to be found in the day of our Appearance.

And what now remains but the last Duty of his Noble and Honourable Blood Friends? To commit his *Body* to the Dust, since his *Spirit* is returned to God who gave it. And Blessed are the Dead which Die in the Lord, from henceforth for they rest from their Labours, and their Works do follow them.

F I N I S.